THE ORIGINAL

LAITY's DIRECTORY;

OR, THE

ORDER

OF THE

CHURCH-SERVICE,

ON

SUNDAYS AND HOLIDAYS;

WITH

Several other uſeful OBSERVATIONS,

According to the LATIN Directory.

FOR THE YEAR OF OUR LORD, M,DCC,LXXXVIII.

BEING LEAP-YEAR.

Abbreviations and Notes.

B C D, *ſignifies* Biſhop, Confeſſor, and Doctor. M Martyr. Ms Martyrs. V Virgin. C Confeſſor. d double. gr d greater double. ſd ſemi-double. white, red, &c. in Italic, *denotes* the Colour of the ornaments for the Day. Holidays are in Capitals.

N.B. The regular clergy ſometimes vary from theſe Colours, on account of the Feſtivals belonging to their reſpective Orders.

Feria is the Week Day which has no Feſtival.

The common commemorations are theſe following the *Magnificat*, in the Veſpers for Sunday: *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four times in the Year for hearing and determining Cauſes in *Weſtminſter-Hall.*

Indulgencies mentioned in this Directory, are for all the Diſtricts throughout England.

Note, The Maſs is ſaid of a Sunday or Feaſt, unleſs it be a Semi-double, Simple, or Feria; for then it may be ſaid in *Black* for the Dead, or a Votive one may be ſaid for ſome Saint, or Feſtival, except within a privileged Octave, ſuch as the Octave of Chriſtmas, Epiphany, Holy Week, Eaſter, Whitſuntide, Corpus Chriſti, and ſome other particular Days.

Sometimes the Colour at Veſpers is different from that of the Morning, becauſe they are made of the following Feaſt, with the Colour belonging to it.

In M com. ſignifies the commemorations in the Maſs, which are made at the Collect, the Secret, and poſt Communion.

The Laity's Directory for 1788.

The martyrdom of St. Pelagia, *June* 9, *in the perſecution of* Dioclesian, *taken from* St. Chryſoſtom, *Tom.* 1. *Hom.* 40.

GOD be praiſed, my brethren, there is nothing dreadful in death, it is become the ſport of the weaker and more fearful ſex: women, what do I ſay, young girls deſpiſe it, inſult it. Virgins, ſcarce quitting their infancy, dare attack hell, without any injury. We owe that good to thee alſo, O Jeſus, ſon of a virgin, with ſo many others. It was thou, O divine ſpouſe of virgins, who gaveſt to thy ſpouſe *Pelagia*, that courage which made her run generouſly to meet death, made her prevent judgment and execution, and hinder the judge and executioners from committing a crime. Not but that ſhe was prepared for all the torments that could have been inflicted on her, and would have joyfully endured them, had ſhe not been afraid to looſe the crown of a virgin by gaining that of a martyr. She apprehended the inſolence of thoſe men, whoſe eyes are not more chaſte than the reſt of their body; ſhe would even hide herſelf and ſave her extreme purity from their ſight.

The men had not yet given an example of ſo delicate a fear: they all had preſented themſelves before the tribunals, and had given ſigns of an extraordinary courage. But it was the women, whoſe weakneſs and natural timidity expoſed them moſt to injuries and affronts, who invented that new kind of death, and that was the motive which induced *Pelagia* to chuſe it. For if by going to receive the palm of martyrdom, ſhe had been ſure to preſerve the precious lilly of virginity, ſhe would have made no difficulty to appear before the judges; but being uncertain what might happen, ſhe thought it imprudent to run the hazard of loſing a crown by appearing, whereas ſhe preſerved two by not ſhewing herſelf. This therefore was the part ſhe took. She refrained to become a dangerous ſight, to fur ſh matter by her preſence to an impure fire, to profane her beauty by expoſing it to the light, and innocently to give a criminal pleaſure: in a word, to expoſe a virgin body to all the paſſions of a brutal inſtinct. Thus her extreme deſire to appear pure in the eyes of Jeſus Chriſt, made her reſolve to quit the appartment of women, and go immediately into the chamber and arms of that adorable ſpouſe.

No doubt it is greatneſs of ſoul in a martyr, who ſees the executioners about him without paleneſs, and views them ripping his bowels with hooks and claws of iron, without being moved. But it ſeems there was ſtill more in the action of *Pelagia*. The ſenſe is weakened by duration, by violence, and even by the diverſity of torments; or if he preſerves ſome vivacity, death does not then ſeem more terrible, but deſirable; it becomes a neceſſary remedy to the extreme pains he ſuffers; at length it frees the ſoul from the inſupportable tyranny of puniſhments.

But

But it is not ſo here. *Pelagia* has ſuffered nothing yet, her body is in all its vigour, it has all the health of a flouriſhing youth. *Pelagia* then ſtands in need of an extraordinary ſtrength of mind, to reſolve upon quitting life by a violent death. If therefore the patience of a martyr be worthy of your admiration, what ſentiments ought you to have of the generous reſolution of *Pelagia?* Let us ſtop a little, and let us leiſurely conſider all the circumſtances which render this action worthy of the admiration of all ages. Who will not be ſurpriſed to ſee ſuch a preſence of mind in a virgin, young, without experience, who never went out of her chamber, unacquainted with the world, ſimple, and void of artifice; to ſee her determined in a moment to take a part ſo contrary to nature? a troop of ſoldiers appears unexpectedly at her door, they knock aloud, they cite her to appear before a judge, they attempted to drag her thither againſt her will. She then had with her neither father nor mother, nurſe nor ſervant, friend nor neighbour, nor any one that could give her counſel. She takes it herſelf; but how dares ſhe anſwer the ſoldiers, how has ſhe the aſſurance to behold ſuch terrible men? How can ſhe articulate a ſingle word, how can ſhe breathe? She does more; ſhe conceives that aſtoniſhing project, ſhe entirely forms it, ſhe approves it, ſhe executes it; and all this in a ſingle moment. Behold in what manner.

JANUARY *has* XXXI *days.*

1 *Tueſd.* CIRCUMCISION of our Lord, d 2 cl *white*, M proper, Preface and Commun. as on the Nativ. Veſpers ſecond of it, com. of St. Stephen.

2 *Wedneſd.* octave-day of St. Stephen, d *red.*
3 *Thurſd.* octave-day of St. John, d *white.*
4 *Frid.* abſt. octave-day of H. Innocents, d *red.*
5 *Saturd.* abſt. octave-day of St. Thomas, d *red.*
6 SUNDAY *(vacant)* EPIPHANY of our Lord, d 1 cl *white.* In M preface proper. Veſpers of it.
7 *Mond.* of the octave, ſd *white.*
8 *Tueſd.* of the octave, ſd *white.* n M 12 nn.
9 *Wedneſd.* of the octave, ſd *white.*
10 *Thurſd.* of the octave ſd *white.*
11 *Frid.* abſt. of the octave, ſd *white.*
12 *Saturd.* abſt. of Sunday within the octave, ſd *white.*
13 1 SUNDAY after Epiph. *(vacant)* octave-day of Epiph. gr d *white.* M proper. Veſpers ſecond, com. of St. Felix M.
14 *Mond.* of the feria, *green.*
15 *Tueſd.* St. Paul, 1 hermit, C d *white.*
16 *Wedneſd.* St. Marcellus, PM ſd *red.* M f q 10 m.
17 *Thurſd.* St. Anthony, Abb. C d *white.*
18 *Frid.* abſt. St. Peter's Chair of Rome, gr d *white.*
19 *Saturd.* abſt. St. Wulſtan, BC d *white.*
20 SEPTUAGESIMA SUNDAY, ſd. *purple.* In M 2d. prayer, *Deus qui ſalutis*, 3d. *Eccleſiæ tuæ.* Veſpers firſt of St. Agnes, com. of Sunday.
21 *Mond.* St. Agnes, VM d *red.*
22 *Tueſd.* SS. Vincent and Anaſt. Ms, ſd *red.*
23 *Wedneſd.* St. Raymund, C ſd *white.* f M 2 m. Term begins.
24 *Thurſd.* St. Timothy, BM ſd *red.*
25 *Frid.* abſt. Converſ. of St. Paul, gr d *white.*
26 *Saturd.* abſt. St. Policarp, BM ſd *red.*
27 SEXAGESIMA-SUNDAY, ſd *purple.* In M 2d. prayer, *Deus qui ſalutis*, 3d. *Eccleſiæ tuæ.* Veſpers firſt of the H. Name, com. of Sunday.

28 *Mond.*

28 *Mond.* H. Name of Jeſus, d 2 cl *white* (20 inſt.)
29 *Tueſd.* St. Francis de Sales, B C d *white.*
30 *Wedneſd.* St. Martina, V M ſd *red.* M l q 1 m.
31 *Thurſd.* St. Peter Nolaſcus, C d *white.*

AT the noiſe which the ſoldiers made at her door, ſhe came down from her chamber, opened the door, and came out; and having heard the cauſe of their coming, ſhe deſired permiſſion to go and change her cloaths; which they granted. But how did ſhe uſe it? She changed her garment indeed, and inſtead of one liable to be torn or ſullied, ſhe took one which could not be eaten by moths, nor worn out with time. Behold a new ſubject of ſurprize to me: and I confeſs I cannot enough admire either the facility of the ſoldiers to grant what ſhe aſked or the wit with which ſhe deceived them, or their want of diffidence, all which ought to have been ſuſpected by ſuch people; or, in a word, the little precaution they took to prevent her deſign. And let me not be told, the caſe was ſo extraordinary, it is no wonder the ſoldiers neither foreſaw it, nor prevented it. But indeed God ſo blinded the ſoldiers, that they did not ſuſpect *Pelagia* would deceive them. She therefore eſcaped from their hands, as an innocent turtle eſcapes from the nets of the bird-catcher, or as a hind avoids the ſnares the hunters had laid for her, and does not ſtop till ſhe gets ſecurely into ſome ſtrong place, or upon ſome ſharp rock, where their darts cannot affect her, and where ſhe is hidden from their ſearch. Even ſo *Pelagia* falling into the hands of the ſoldiers, and being ſhut up in her own houſe as it were in toils, happily

happily frees herſelf, departs, takes her courſe, and gains, not a high rock, but the height of heaven; from whence ſhe looks down with pleaſure, and entirely ſecure, upon the ſnares which ſhe had eſcaped, and laughs at her purſuers, who return confounded at miſſing their mark. Let us imagine the governor ſitting gravely upon his tribunal, ſurrounded with his executioners, the inſtruments quite ready for torturing the young *Pelagia*, and a croud of people drawn thither either by curioſity or a falſe zeal. Let us imagine on the other hand, they ſee the ſoldiers returning, whom they ſo impatiently expected, and thinking they are bringing the virgin, a ſenſeleſs joy poſſeſſes all thoſe idolaters, they already devour the prey which they ſuppoſe is not far off. What ſurpriſe, what grief, what deſpair! when they behold thoſe emiſſaries of the tyrant coming empty-handed, bowing their eyes for ſhame, and relating their ſtrange adventure in a ſtammering tone. When the chaſte *Joſeph* found himſelf urged by his miſtreſs to ſatify a ſhameful paſſion, which ſhe felt for him, he left the cloak in the hands of that Egyptian woman by which ſhe held him, and fled, But *Pelagia* having not even been willing to ſuffer the impure hands of the ſoldiers to touch her, would ſtrip herſelf of her body, taking her flight towards heaven: ſhe left them, in truth, that body, but in a ſtate which gave them more confuſion than joy, as being henceforth unprofitable to them, either as an object of their cruelty, or brutality.

Thus it is that God conducts all things to the end which he propoſes to himſelf, often contrary to the ordinary laws of nature, or to human prudence. He loves to make the enterpriſes of his ſervants ſucceed, even when they think them deſperate; and takes

takes a pleaſure in fruſtrating the projects of their enemies, in the moment when all things ſeem to promiſe them a favourable ſucceſs. In what pain, what difficulty, did not our young martyr find herſelf! On the contrary, what facility had not the ſoldiers to execute their commiſſion? They made themſelves maſters of her houſe, they kept her a priſoner in it, ſhe is alone, ſhe is but a girl, and yet they loſt her. *Pelagia* on the other hand, without help, defence, and ſtrength, attacked by a troop of wild beaſts ready to fall upon her, eſcapes from their devouring teeth, ſaves herſelf, and renders vain and without effect, all the efforts of the ſoldiers, the judges, and the governors of the province.

FEBRUARY *has* XXIX *days.*

1 *Frid.* abſt. St. Ignatius, B M ſd *red.*
2 *Saturd.* abſt. Purification of B V Mary, d 2 cl *white.* of devotion. (at bleſſing the candles, *purple.*) In M preface of Nativ. Veſpers ſecond of it, com. of Sunday, and of St. Blaſe. After complin, Anth. *Ave Regina.*
3 QUINQUAGESIMA-SUNDAY, ſd *purple.* In M com. St. Blaſe. Veſpers firſt of St. Andrew, com. of Sunday.
4 *Mond.* St. Andrew Corſin, B C d *white.*
5 *Shrove-Tueſd.* St. Agathy, V M d *red.*
6 *Aſh-Wedneſd.* of the feria, *purple.* A faſt, and ſo is every day during the penitential time of Lent, except Sundays, which are abſtinence. *Except ye do penance, ye ſhall all periſh likewiſe.* Luke xiii.
7 *Thurſd.* St. Romuald, Abb C d *white.* n M 7 m.
8 *Frid.* St. John de Matha, C d *white.*

9 *Saturday,*

9 *Saturday*, SS. Fabian and Sebaſt. Ms, d *red.* (20 Jan.)
10 1 SUNDAY of Lent, ſd *purple.* M of it, Veſpers firſt of St. Chryſoſtom, com. of Sund. *A plenary Indulgence; and till next Sunday inclusive,*
11 *Mond.* St. John Chryſoſtom, B C D. d *white.* (27 Jan.)
12 *Tueſd.* St. Scholaſtica, V d *white.* (10 inſt.) Term ends.
13 *Wedneſd.* Ember-day, St. Hilary, B C ſd *white.* (14 Jan.)
14 *Thurſd.* of the feria. *purple,* M fq 9n.
15 *Frid.* Ember-day, of it, *purple.*
16 *Saturd.* Ember-day, of it, *purple.*
17 2 SUNDAY of Lent, ſd *purple.* M of it. In Veſpers, com. of St. Simeon B M; with the common commemorations.
18 *Mond.* of the feria, *purple.*
19 *Tueſd.* of the feria, *purple.*
20 *Wedneſd.* of the feria, *purple.*
21 *Thurſd.* of the feria, *purple.* f M 1 a.
22 *Frid.* St. Peter's chair at Ant. gr d *white.*
23 *Saturd.* of the feria, *purple.*
24 3 SUNDAY of Lent, ſd *purple.* M of it. Veſpers firſt of St. Mathias, com. of Sunday.
25 *Mond.* St. Mathias, Ap d 2 cl *red.* Of devotion. In M and Veſpers com. of the feria.
26 *Tueſd.* of the feria, *purple.*
27 *Wedneſd.* of the feria, *purple.*
28 *Thurſd.* of the feria, *purple.* M l q8n.
29 *Frid.* of the feria, *purple.*

LET

LET us here acknowledge the arm of God, and adore his power and goodneſs. It was he who delivered *Pelagia* from ſo dangerous a ſtep; which cannot be diſowned if the manner of her death be ever ſo little examined. For, in a word, many perſons have fallen from a great height, and have received but a ſlight wound, a broken bone, or a diſlocated joint, and have lived many years after. But God did not permit this in *Pelagia*; he commanded her ſoul to quit her body immediately; and ſatisfied with this firſt ſtep ſhe took againſt her enemy, he drew her from the combat, and crowned her, as if ſhe had compleated her victory. For think not that her death happened according to the common courſe of nature; no, it was a particular order of God, who determined the moment of it. Moreover, that body was ſeen lying, not upon a bed of parade, but upon the bare ground; but in that ſtate did they think it was deprived of funeral honours? no, no, and the very ground which bore it had a ſhare in thoſe honours. I ſay more, the greateſt honours which could have been paid to it, could not have equalled that which it received by being ſtretched upon the duſt for the name of Jeſus Chriſt. What the world calls a reproach, what commonly paſſes among men for an injury, becomes the height of glory, when it is ſuffered for Jeſus Chriſt. It is true, there was nothing conſiderable in the place, where that ſacred body laid; but angels were there to keep it, Jeſus Chriſt was there himſelf. If grateful maſters bluſh not to conduct ſome of their ſlaves to the grave; will Jeſus Chriſt, the moſt grateful of all maſters, and the tendereſt of all ſpouſes, refuſe to honour the obſequies of a ſpouſe with his preſence, who has given her life for him? This virgin has no other

grave

grave but a little ſand, which ſcarce covers her; but her epitaph contains the glorious hiſtory of her death. She is cloathed with a robe more precious than the purple of kings, where the roſes of martyrdom ſhine among the lillies of virginity. With theſe rich and pompous ornaments ſhe ſhall preſent herſelf before the throne of Jeſus Chriſt.

Let us endeavour, my brethren, to make ſuch a garment for ourſelves during our lives, that we may be decked with it at our death. The gold and ſilk which cover the body in this world, ſhall not adorn the ſoul in the other. I dare even affirm, that all thoſe ſuperb ornaments which are beheld at our tombs, draw leſs the conſideration of men, than their ſatyrs, upon us. That great man, they will ſay, carries pomp even beyond his deceaſe, and in the arms of death; he ſtill ſacrifices to luxury and vanity. Would you be praiſed when you are no more, act in ſuch a manner that virtue and piety may erect a tomb for you. Tell me, do you ſtop at the tombs of kings, how ſplendid ſoever they be with gold and jewels: no, you paſs on, and come to proſtrate at that of a ſimple girl, where all her ornaments conſiſt only in virginity, faith, and martyrdom. Let us imitate this woman as much as we can. She deſpiſed this life, let us alſo deſpiſe delights; let us laugh at ſumptuous dreſſes; let us abſtain from drunkenneſs; let us avoid gluttony.

MARCH *has* XXXI. *days.*

1 *Saturd.* St. David, B C d *white.*

2 4 SUNDAY of Lent, ſd *purple.* M. of it. Veſpers firſt of St. Chad, com. of Sunday.

3 *Mond.*

3 *Mond.* St. Chad, B C d *white.* (yeſterd.)
4 *Tueſd.* St. Caſimir, C ſd. *white.*
5 *Wedneſd.* of the feria, *purple.*
6 *Thurſd.* of the feria, *purple.*
7 *Frid.* St. Thomas of Aquin, C D d *white.* n M 11 n.
8 *Saturd.* St. Felix, B C d *white.* This day before Veſpers, the pictures and crucifixes are to be veiled with *purple*, in memory of our Saviour's retiring from the temple, and concealing himſelf from the Jews.
9 PASSION-SUNDAY, ſd *purple.* M. of it. At Veſpers com. of Forty Martyrs.
10 *Mond.* The Forty Martyrs, ſd *red.*
11 *Tueſday*, St. John de Deo, C d *white.*
12 *Wedneſd.* St. Gregory, B C D d. *white.*
13 *Thurſd.* St. Frances, wid. d *white* (9 inſt.)
14 *Friday*, Seven Dolours of B V M, gr d *white.*
15 *Saturd.* of the feria, *purple.* M f q 5 m.
16 PALM-SUNDAY, ſd *purple.* The goſpel at bleſſing the palms is ſaid at the end of low Maſs. Veſpers of it. *A plenary Indulgence, and till Low-Sunday inclusive.*
17 *Mond.* of the feria, *purple.*
18 *Tueſd.* of the feria, *purple.*
19 *Wedneſd.* of the feria, *purple.* Tenebræ.
20 *Manday-Thurſd.* d 1 cl *white.* Tenebræ.
21 *Good-Friday*, d 1 cl *black.* Tenebræ. f M 12 n.
22 *Holy-Saturday*, d 1 cl *white.*
23 EASTER-SUNDAY, d 1 cl *white.* M and V of it. At Complin, Anth. *Regina Cœli.*
24 EASTER-MONDAY, d 1 cl *white.* M and V of it.
25 TUESD. d 1 cl *white.* M and V of it. A holiday for the Annunciation.

26 *Wedneſd.* of the octave, ſd *white.*
27 *Thurſd.* of the octave, ſd *white.*
28 *Frid.* abſt. of the octave, ſd *white.*
29 *Saturd.* abſt. of the octave, ſd *white.* M l q 4 a.
30 LOW-SUNDAY, d *white.* M of it. Veſpers firſt of the Annunciation, com. of Sunday.
31 *Mond.* Annunciation of B V M, d 2 cl *white.* M of it. Veſpers ſecond, com. of St. Joſeph. (25 inſt.)

A homily of St. Baſil the great, *in honour of the* forty Martyrs *of* Sebaſta, *March* 9th. A. D. 320. Licinus *being emperor.*

CURION, Candidus, Domnus, Meliton, Domitian, Eunoic, Siſinius, Eraclius, Alexander, John, Claud, Athanaſius, Valerian, Elian, Ecditius, Acacius, Vivian, Elias, Theodulus, Cirillus, Flavius, Severian, Valerius, Chudion, Sacerdon, Priſcus, Eutiquius, Eutiques, Vmerand, Filoctimon, Vivian, Michal, Liſimacus, Theophilus, Xanteus, Aggias, Leontius, Eſiquius, Caius, and Gorgonius.

It is not a ſingle martyr, nor two, nor ten, which the church to day propoſes to our veneration; they are forty martyrs, who having all but one ſoul infuſed into different bodies, they gave the ſame ſigns of conſtancy; and all conſpiring to maintain and defend the faith of Jeſus Chriſt, they ſacrificed their lives for it on the ſame day. No inequality amongſt them, the ſame ſentiments, the ſame valour, the ſame combats, the ſame glory, and the ſame crowns. But where ſhall we find praiſes at once for forty victorious men? What eloquence is ſo abundant as to be able to ſupply a ſufficiency? Forty tongues would

ſcarce

ſcarce ſuffice to praiſe forty ſuch conquerors. Ah, indeed, one of thoſe valiant men alone, if he were praiſed as he ought, would eaſily exhauſt all the genius we have, and would conſume the moderate ſtock of fine words we may have collected; what then ſhall that multitude of brave men do, that batallion, which no enemy could ever overcome, and which no orator can ever worthily praiſe? Let us endeavour, however to give ſome ſketch of the memorable exploits of thoſe illuſtrious warriours; let us recall the memory of their noble feats; and let us on this occaſion have our own reputation much leſs in view, than the utility of our auditory. I have ſaid I would endeavour to ſketch a picture of the noble actions of our forty heroes. For orators paint with the tongue, as painters ſpeak with the pencil; and what painting repreſents to our eyes by the means of colours, an hiſtorical recital conveys it to the ear by diſcourſe; but in fine, both painters and orators ſhould have no other end in their works, than to excite in hearts, by the ſight and hearing, the love of virtue, and the deſire of imitating the great actions which they repreſent. Thus in relating thoſe of the forty martyrs to you, we ſhall endeavour to inſpire you with that deſire, and we doubt not but this deſign will ſucced, how little diſpoſition ſoever we find in your hearts. The fineſt elegy that can be made of a martyr, is to propoſe the martyr as a model to thoſe who hear his elegy. Indeed a Saint is not to be praiſed as they praiſe a man of the world; and panygeric differs much from a funeral oration. To compoſe this, the world ſupplies the orator with all the materials he ſtands in need of, but how muſt we borrow matter from the world to praiſe him with, to whom the world was crucified?

Our forty martyrs were not all born under the ſame climate, more than one city claimed them as their citizens. But to what purpoſe ſhould we ſpeak here of the places which gave them birth, ſince they no longer acknowledge any country upon earth. The true country of the martyrs is the city of God, which he has built for the ſojourn of his elect; this is the heavenly Jeruſalem, that free city, the mother of *Paul*, and of all thoſe who like him ſigh after that happy abode. Upon earth, and in the courſe of nature, there are different families; in heaven, and in the order of grace, there is but one family. God is the head of it; he is the father of all the Saints, who are brethren by the adoption of the Holy Ghoſt, and by the union of a perfect charity. Such were our warriors: they were in the flower of their age, of an advantageous ſtature, of an acknowledged valour, and had diſtinguiſhed themſelves by more than one brave action. As they were perfectly ſkilled in the art of war, their merit and bravery had obtained them commiſſions in the army; they were known by the emperors, who honoured them with their eſteem; and they had remembered them in the diſtribution of honours and military recompences.

APRIL *has* XXX *days.*

1 *Tueſd.* St. Joſeph, patriarch, ſpouſe of B V M, d 2 cl *white.* M of him. Veſpers ſecond of him, com. of St. Francis. (19 *March.*)
2 *Wedneſd.* St. Francis of Paula, C d *white.*
3 *Thurſd.* St. Richard, B C d *white.*
4 *Frid.* abſt. St. Iſidore, B C d *white.*
5 *Saturd.* abſt. St. Vincent Ferrer, C d *white.*

6 2 SUNDAY

6 2 SUNDAY after Eaſter, ſd *white.* In M 2d prayer *Concede.* 3d Eccleſiæ. Veſpers firſt of St. Cuthbert, com. of Sunday. n M 1 a.
7 *Mond.* St. Cuthbert, B C d *white.* (20 March)
8 *Tueſd.* St. Benedict, Abb C d *white.* (21 March)
9 *Wedneſd.* St. Patrick, B C ſd *white.* (17 March) Term begins.
10 *Thurſd.* of the feria, *white.*
11 *Frid.* abſt. St. Leo, P C d *white.*
12 *Saturd.* abſt. of our B. Lady, *white.*
13 3 SUNDAY after Eaſter, ſd *white.* M of it. At Veſpers, com. of St. Hermenegild, and of SS. Tiburtius, &c. Ms; with commem. of the Croſs. M f q 12 nn.
14 *Mond.* St. Hermenegild, M ſd *red.* (yeſterd.)
15 *Tueſd.* of the feria, *white.*
16 *Wedneſd.* of the feria, *white.*
17 *Thurſ.* St. Anicete, P M ſd *red.*
18 *Frid.* abſt. of the feria, *white.*
19 *Saturd.* abſt of B V M, *white.*
20 4 SUNDAY after Eaſter, ſd *white.* M. of it. Veſpers firſt of St. Anſelm, com. of Sunday. f M nn.
21 *Mond.* St. Anſelm, B C D d *white.*
22 *Tueſ.* SS. Soter and Caius, P Ms ſd *red.*
23 *Wedneſd.* St. George M, patron of Engl. d 1 cl with an octave.
24 *Thurſd.* St. Fidelis M d *red.*
25 *Frid.* abſt. St. Mark Evang. d 2 cl *red.* M proper. Veſpers ſecond, com. of St. Cletus. *The long Litanies to be ſaid,* purple.
26 *Saturd.* abſt. St. Cletus, &c. B M ſd *red.*
27 5 SUNDAY after Eaſter, ſd *white.* In M com. of the oct. At Veſpers, com. of the oct. and of St. Vitalis, M.

28 *Mond.* abſt. Rogation, *purple.* In M com. St. Vitalis. On this and two days following the long Litanies are to be ſaid, *purple.* M l q n n.
29 *Tueſd.* abſt. Rogation, St. Peter, M d *red.*
30 *Wedneſd.* abſt. Rogation. octave-day of St. George, d *red.*

AT the time of their moſt flouriſhing ſtate, an edict was publiſhed forbidding every one to confeſs Jeſus Chriſt, and decreeing very ſevere penalties againſt thoſe that refuſed to obey it. Then it was that injuſtice, violence, and fury, had poſſeſſed the tribunals; in every place there was nothing but ſecret ſnares, open war, public accuſers, or hidden enemies. Fires were lighted, gibbets erected, ditches dug, wheels, whips, and racks, prepared; the dreadfull ſteel of ſwords and hatchets glittered in a thouſand places. The faithful being in that horrible agitation, ſome fled, others fell; many were uncertain what part to take; ſome yielded even before the combat; others turned pale at the ſight of the torments, and loſt courage at the entrance; ſome faught valiantly at firſt, but relaxed in the continuation; they abandoned the victory when they had but one ſtep to obtain it; and like people that make ſhipwreck, they threw the fruits of their ſweats and long labours into the ſea, to ſave their lives.

The preſident *Agricolaus* ſhewing the edict to the army, and exhorting every one to ſubmit to it, thoſe valiant men, without being terrified by the danger to which they were expoſing themſelves, boldly advanced, and with a firm voice confeſſed Jeſus Chriſt. O happy tongues, which pronounced ſo holy a name!

the

the air which received it was conſecrated by it; the angels who heard it, anſwered it by their applauſes; the devils were pierced by it as with a fiery dart, and the Lord wrote it in his higheſt heavens! Behold then our forty officers advancing one after another to the tribunal, and ſaying: I am a chriſtian. Thus theſe athlets were ſeen on a day of ſpectacles, getting themſelves inſcribed upon the liſt of combatants, with this difference, that forſaking their family names, they were regiſtered under that of their Saviour; in ſuch ſort that all the forty took the ſame name. They did not ſay, my name is ſuch, or ſuch, but I am called a chriſtian. The preſident heſitated awhile, not knowing whether to uſe threats or flatteries; at length he determined to employ the laſt. What are ye doing, my children, ſaid he; and why do you thus deſtroy ſo many fine years which the gods promiſe you? Why do you, by a premature death, put an end to a pleaſant life, and which a flouriſhing youth ought to render ſo dear to you? What, ſhall brave people, as you are, reſolve to die like criminals? Afterwards he offered them money, then made them hope he would obtain them dignities and degrees of the emperor; in a word, he employed a thouſand fineſſes, and turned them a hundred ways, endeavouring to overcome them, and make them conſent to his deſires. But when he ſaw all this prevailed nothing, that all thoſe fine promiſes, all thoſe ſplendid offers, and ſeemingly ſo advantageous, were unable to ſhake them, he tried other means. He ſet the moſt frightful puniſhments before their eyes, he filled their imagination with wounds, blood, death. That repreſentation, which was capable of caſting dread into the moſt intrepid ſouls, had no effect upon thoſe of our warriers.

MAY

MAY *has* XXXI *days.*

1 *Thurſd.* ASCENSION of our LORD, d 1 cl *white.* In M preface and communic. proper. Veſpers ſecond of it, com. of St. Athanaſius. (After high Maſs the paſthal candal is extinguiſhed and taken away.
2 *Frid.* abſt. St. Athanaſius, BCD d *white.*
3 *Saturd.* abſt. Invention of H. Croſs, d 2 cl. *red.* of devotion. In low M com. St. Alexander, preface of the Croſs. Veſpers ſecond of it, com. of St. Monica, and of Sunday.
4 SUNDAY within the oct. of Aſcenſ. St. Monica, wid d *white.* In M com. Sund. and oct. laſt goſpel of Sund. Veſpers ſecond of her to the little chapt. then firſt of St. Catharine, com. of St. Monica, of Sund. and of the oct.
5 *Mond.* St. Catharine of Siena, V d *white.* Term ends.
6 *Tueſd.* St. John Ap at the Latin gate, gr d *red.* n M 1 m.
7 *Wedneſd.* St. Staniſlaus, BM d *red.*
8 *Thurſd.* octave-day of Aſcenſ. d *white.*
9 *Frid.* abſt. St. Gregory Naz. BCD d *white.*
10 *Saturd.* faſt, Vigil of Pentecoſt, ſd *red.*
11 WHIT-SUNDAY, d 1 cl *red.* M and V of it. *A plenary Indulgence, and during the octave of Corpus Chriſti.*
12 WHIT-MONDAY, d 1 cl *red.* M and V of it. Mf q 6 a.
13 *Tueſd.* of the octave, d 1 cl *red.* Of devotion. M and V of it.
14 *Wedneſd.* faſt. Ember-day, of the oct. ſd *red.*
15 *Thurſd.* of the octave, ſd *red.*
16 *Frid.* faſt, Ember-day, of the oct. ſd *red.*

17 *Saturd.*

17 *Saturd.* faſt, Ember-day, of the oct. ſd *red.*
18 TRINITY-SUNDAY, d 2 cl *white.* In M com. and laſt goſpel of Sunday. In Veſpers com. of St. Dunſtan, of Sund. and of St. Pudentiana V.
19 *Mond.* St. Dunſtan, BC d *white.*
20 *Tueſd.* St. Bernardine, C ſd *white.* f M 1 m.
21 *Wedneſd.* St. Peter Celeſtine, PC d *white.*
22 *Thurſday*, CORPUS-CHRISTI, d 1 cl *white.* In M preface Nativ. Veſpers of it.
23 *Frid.* abſt. SS. Phillip and James, Ap. d 2 cl *red.* In M com. oct. Veſpers, ſecond, com. oct. (1 inſt.) Trinity Term begins.
24 *Saturd.* abſt. of the octave, ſd *white.*
25 2 SUNDAY after Pent. within the oct. St. Aldelm, BC d *white.* In M com. of Sund. of oct. and of St. Urban, laſt goſpel of Sund. Veſpers firſt of St. Auguſtin, com. of St. Aldelm, and of oct.
26 *Mond.* St. Auguſtin, BC Ap of Eng. d 2 cl
27 *Tueſd.* St. Philip Neri, C d *white.*
28 *Wedneſd.* of the octave, ſd *white.* M 1 q 5 m.
29 *Thurſd.* oct.-day of Corpus Chriſti, gr d *white.*
30 *Frid.* abſt. Apparition of St. Michael Arch. gr d *white.* (8 inſt.)
31 *Saturd.* abſt. St. Pius 5, PC d *white.* (11 inſt.)

"WHAT do you pretend by all theſe offers, O "enemy of God, ſaid they to the preſident? "Do you think by your preſents you can engage us "to abandon the worſhip of the living God, for that "of your wicked devils? For this purpoſe you "ſhould perſuade us, that what you offer us is as "valuable, as what you would make us loſe. We "will

" will have none of your gifts, which could only
" be an evident loſs to us; we refuſe your honours,
" which would only plunge us into an abyſs of ig-
" nominy; give us riches that may be eternal, and
" a glory which never paſſeth away. You promiſe
" us the good graces of the emperor, and you would
" make us loſe thoſe of God. You make I know not
" what advantages available to us with which the
" world furniſhes you: are you ignorant that we de-
" ſpiſe the whole world? Know that all that falls
" under the ſenſes, all that is beautiful to the ſight,
" every rare and ſurpriſing thing which it preſents
" to the mind; all this will never come near that
" which we have in view only by hope. You ſee
" the heavens, nothing is more worthy of our atten-
" tion, nothing has more real grandeur; this is true.
" And the earth, of what a vaſt extent is it! How
" many wonders does it not contain in its boſom?—
" And yet the poſſeſſion of this cannot equal the fe-
" licity which God prepares for the juſt. For, in a
" word, heaven and earth ſhall paſs away, but that
" felicity ſhall never end. Therefore it is only for the
" enjoyment of that felicity, that we can have any
" ambition; it is only for that good alone that we
" feel ſome ardour; this is the only glory after which
" we ſigh. We wiſh to be happy, and we have a
" very great fear to be unhappy. The fire of hell
" terrifies us; for with regard to that with which
" you threaten us, we are ſo far from being frighted
" at it, that it rather fears us. It is ſubject to God,
" as well as we, and it dares not play with thoſe,
" who like us, deſpiſe idols. Would you have us to
" tell you what we think of your torments? Freely
" they are but ſlight ſcratches made with the hand of
" a child. You may, in truth, do a little hurt to

" our

" our bodies; and if they reſiſt a long time, ſo much
" the better for us, our crown by that means will be
" more beautiful. But, if on the contrary, they fall
" under your firſt ſtrokes, ſtill ſo much the better,
" we ſhall the ſooner be delivered from your hands.
" But in a word, is it not quite inſupportable, to ſee
" that you would extend your power even over our
" ſouls, and would preciſely fall into a fury, only
" becauſe we obey the orders of God rather than
" yours. This preference offends you, and you are
" offended at it, as an injury done to your authority.
" We are criminal, becauſe we have religion; and
" the fidelity we obſerve towards our God deſerves
" the laſt puniſhments. We have not ſuch great love
" for life, neither do we fear death ſo very much,
" that the deſire of the one, and the apprehenſion of
" the other, ſhould make us condeſcend to your will.
" For to let you know it, we are ready to ſuffer your
" wheels, your racks, and your fire, for the faith
" which we profeſs, and for the love of God whom
" we adore."

JUNE *has* XXX *days.*

1 3 SUNDAY after Pent. ſd *green.* In M com. of the Oct. Veſpers firſt of the Oct. day of St. Auguſtin, com of Sunday, and of SS. Marcellin, &c. Ms.
2 *Mond.* Octave-day of St. Auguſtin, d *white.*
3 *Tueſday*, St. Mary Magd. of Pazzi, V ſd *white.*
4 *Wedneſd.* St. Paſchal Baylon, C d *white*, (17 May) n M 9 m.
5 *Thurſd.* St. Venantius, M d *red.* (18 May).
6 *Frid.* abſt. St. Norbert, B C d *white.*
7 *Saturd.* abſt. St. Antonine, B C ſd *white.* (10 May)

4 SUNDAY

8 4 SUNDAY after Pent. St. William, B C d *white.* In M com. and laſt goſpel of Sund. Veſpers ſecond of him, com. of Sund. of St. Nereus, and SS. Primus, &c. Ms.
9 *Mond.* SS. Nereus, &c. Ms ſd *red.* (12 May).
10 *Tueſd.* St. Margaret, Q. of Scots, wid ſd *white.* M f q 12 n.
11 *Wedneſd.* St. Barnaby, Ap gr d *red.* Term ends.
12 *Thurſd.* St. John a St. Facundo, C d *white.*
13 *Frid.* abſt. St. Anthony of Padua, C d *white.*
14 *Saturd.* abſt. St. Baſil the great, B C D d *white.*
15 5 SUNDAY after Pent. ſd *green.* In M com. of St. Vitus. Veſpers of it, com. of St. Ubald; with the common commemorations.
16 *Mond.* St. Ubald, B C ſd *white.* (16 May)
17 *Tueſd.* of the feria, *green.*
18 *Wedneſd.* SS. Mark and Marcel. Ms *red.* f M 3 a.
19 *Thurſd.* St. Juliana of Falcor.. V d *white.*
20 *Frid.* abſt. St. Silverius, P M *red.*
21 *Saturd.* abſt. of B V M *white.*
22 6 SUNDAY after Pent. St. Alban, M gr d *red.* In M com. Sund. and of St. Paulin, laſt goſpel of Sund. Veſpers ſecond of him, com. of Sunday.
23 *Mond.* of the vigil of St. John, *purple.*
24 *Tueſd.* St. John Baptiſt, d 1 cl *white.* Of devotion. M proper. Veſpers ſecond of him, com of St. William.
25 *Wedneſd.* St. William, Abb. C d *white.*
26 *Thurſd.* SS. John and Paul, Ms d *red.* M l q 7 a.
27 *Frid.* abſt. of the octave, ſd *white.*
28 *Saturd.* faſt, St. Leo, P C ſd *white.*
29 7 SUNDAY after Pent. SS. PETER and PAUL Ap d 1 cl *red.* In M com. and laſt goſpel of Sunday. Veſpers ſecond of them, com. of Sunday. *A plenary Indulgence, and during the octave.*
30 *Mond.* Commem. of St. Paul Ap d *red.*

THE freedom of this diſcourſe excited a fury in the ſoul of the preſident, which pride and cruelty, already his character, rendered ſtill more violent. He no longer deliberated if he ſhould put theſe generous chriſtians to death, but with what kind of death, and in what puniſhments he ſhould make them ſuffer death. An ordinary puniſhment, or a common death, do not ſatisfy him, he will have ſomething exquiſite. Behold what he invented. It was then the very depth of winter, and it is well known that Arminea is a country extremely cold in that ſeaſon. The preſident for his deſign choſe a night when the cold was greatly augmented by a north-wind which blew violently; he commanded the ſaints to be placed upon a lake, and there expoſed to the air quite naked. Thoſe that have at any time experienced the rigour of a ſharp and piercing cold, will eaſily conceive the ſeverity of a like puniſhment. The body is immediately ſeized, the blood is frozen, and a livid paleneſs covers the ſuperficies of the fleſh. Afterwards a ſhuddering, a gnaſhing of the teeth, the veins are cloſed, the body is contracted: and then a ſharp pain inſinuates itſelf into every part, penetrates even to the marrow, and cauſes mortal convulſions. Then the extremities of the body ſeparate, and the joints drop aſunder: for the natural heat retiring from the exteriour parts to the noble and internal, thoſe parts thus abandoned by that fire which maintains life, muſt naturally die; but at the ſame time thoſe to which the heat is come, being unable to ſupport ſuch an increaſe of it, are ſtifled.

They led the Saints to that lake, which is not very far from the city. Its ice was harder than marble, and as immoveable as a rock, and ſo thick that they walked and rode upon it as on the firm ground; it was

become a public road. The boreas with its blaſt killed the birds and beaſts of the field that durſt approach it. What then was the courage of our martyrs, when caſting their eyes upon that dreadful bed, to which the cruelty of the tyrant had condemned them to paſs that night, they went chearfully upon it, ſtripped off their cloaths, and advanced boldly to death, which awaited them, exhorting one another, not to die, but to conquer? We do not ſtrip ourſelves, ſaid they, of our garments, but of the old man, which error and bad deſires corrupt. Bleſſed be thou, O Lord, becauſe we quit ſin by quitting this ſhameful veſtment, and the mark of the crime of our firſt father. The ſerpent was the cauſe of our taking it in paradiſe, but we were expelled from thence at the ſame time; and Jeſus Chriſt takes it from us to day to make us return into paradiſe. We are ſtript for the love of our God, and our God was pleaſed to be ſtript for the love of us. If the maſter ſuffered this pain, is it a great effort for the ſlave to ſuffer it? At leaſt we have this conſolation, that our hands were not employed in ſtripping our Saviour: that ſacrilege was the crime of the Roman ſoldiers. The time is ſevere, it is true; the winter makes itſelf be felt in all its violence; but in heaven we ſhall enjoy an eternal ſpring; Abraham will warm us again in his boſom. The cold muſt diſengage our feet from our body, that immortal feet may be given us in heaven; the cold muſt make our hands fall off; that we may lift them up to God.—How many of our comrades have we ſeen periſh in the different combats we have been in? They gave their lives for the ſervice of a man; and we have the happineſs to ſacrifice ours for the intereſt of God. But how many vilains, how many infamous robbers, have ſuffered death for their crimes, and ſhall not

we

we ſuffer for juſtice? Dear companions, do not let us relax, do not let us give the devil any hold of us. Our body alone is here concerned, let us not ſpare it. Since in fine we live only to die, let us die to live eternally. O Lord, vouchſafe to honour our ſacrifice with thy regard; receive us as ſo many living victims, which we immolate to thee with our own hands. A new ſacrifice, a new holocauſt, which the cold deſtroys, which the cold conſumes!

JULY *has* XXXI *days.*

1 *Tueſd.* oct.-day of St. John Bapt. d *white.*
2 *Wedneſd.* Viſitation of B V Mary, gr d *white.*
3 *Thurſd.* of the oct. of Apoſt. ſd *red.* n M 4 a.
4 *Frid.* abſt. of the octave, ſd *red.*
5 *Saturd.* abſt. of the octave, ſd *red.*
6 8 SUNDAY after Pent. octave-day of Apoſt. d *red.* In M com. and laſt goſpel of Sunday. Viſpers firſt of the Tranſlation, com. of the octave-day and of Sunday.
7 *Mond.* Tranſlat. of St. Thomas, M gr d *red.*
8 *Tueſd.* St. Elizabeth, Q wid ſd *white.*
9 *Wedneſd.* of the feria, *green.*
10 *Thurſd.* The Seven Brethren, Ms ſd *red.* M f q 7 m.
11 *Frid.* abſt. St. Pius, P M *red.*
12 *Saturd.* abſt. St. John Gualb. Abb C d *white.*
13 9 SUNDAY after Pent. ſd *green.* M of it. Veſpers firſt of St. Bonaventure, com. of Sunday.
14 *Mond.* St. Bonaventure, B C D d *white.*
15 *Tueſd.* St. Swithin, B C d *white.*
16 *Wedneſd.* B V M of mount Carmel, grd *white.*

17 *Thurſd.* St. Oſmund, B C d *white.*
18 *Frid.* abſt. St. Camillus de Lellis, C d *white,* f M 6 m.
19 *Saturd.* abſt. St. Vincent a Paulo, C d *white.*
20 10 SUNDAY after Pent. St. Jerom Emelian, C d *white.* In M com. of Sund. and of St. Margaret, laſt goſp. of Sund. Veſpers ſecond of him, com. of Sunday, of St. Henry, and of St. Praxede.
21 *Mond.* St. Henry, Emp. C ſd *white.*
22 *Tueſd.* St. Mary Magdalen d *white.*
23 *Wedneſd.* St. Apollinaris, B M d *red.*
24 *Thurſd.* vigil. St. Alexis, C ſd *white.*
25 *Frid.* abſt. St. James, Ap d 2 cl *red.* Of devotion. In low M com. of St. Chriſtopher. Veſpers ſecond of him, com. of St. Anne.
26 *Saturd.* abſt. St. Anne, mother of B V M, gr d *white.* Of devotion. M of it. Veſpers ſecond of it, com. of 11 Sund. and of St. Pantaleon. M l q 6 m.
27 11 SUNDAY after Pent. ſd *green.* In M com. of St. Pantaleon. Veſpers of it, com. com. of St. Nazary; with the common commem.
28 *Mond.* SS. Nazary, &c. Ms ſd *red.*
29 *Tueſd.* St. Martha, V ſd *white.*
30 *Wedueſd.* St. Anaclete, P M ſd *red.* (13 inſt.)
31 *Thurſd.* St. Ignatius of Loyola, C d *white.*

THUS it was that our holy martyrs animated themſelves to ſuffer conſtantly; every one giving and receiving the order by turns from one another, they ſpent that frightful night, as if they had been in the night watches of the camp. They patiently ſup-

ſupported the preſent, they rejoiced in the future, and they made a jeſt of the vain efforts of their enemy. They made this prayer: forty of us have entered into this career, may it pleaſe thee, O Lord, to crown us all; let there not be one of us but who may receive the prize of the courſe. Thou haſt conſecrated, O Lord, this number of forty by thy faſt; it was after a like number of days that *Moſes* was judged worthy to promulgate thy law in the world, and that the prophet *Elias* deſerved to ſee thee. Thus prayed our forty martyrs; but they had the ſorrow to ſee one of their number abandon his poſt and ſhamefully deſert. But nevertheleſs their prayer had its effect, and God granted it to them in all its extent.

The governor had commanded a ſoldier to guard the forty martyrs. The great cold had obliged him to go into the place of exerciſes, which was near the lake. He had placed himſelf there as well as he could, in the ſhelter from the inclemency of the air. He had alſo an order to take heed if any one of the forty ſhould happen to change his opinion. In that caſe there was a bath to warm thoſe who ſhould demand favour. This was an admirable expedient to to make apoſtates; and it was a ſtroke of great addreſs in the governor, to have known ſo well how to chuſe the place of combat, that the combatants haſtening to yield, might immediately find a help againſt death. This was no doubt a means to ſhake their conſtancy, and it was that which rendered the conſtancy of the martyrs more commendable. That ſoldier therefore who carefully obſerved, from the place where he was under cover, all that paſſed upon the lake, as being to give an account of it to the governor, perceived ſome angels deſcending from heaven,

having crowns and preſents in their hands, which they diſtributed to the martyrs, excepting one alone. This was he who at the ſame moment yielding a dreadful victory to the cold, and giving a ſorrowful example of inconſtancy and weakneſs, quitted the party of Jeſus Chriſt, to throw himſelf into that of his enemy. O deplorable condition of men! A ſoldier, who till then had paſſed for valiant, baſely abandons his general and his companions, his courage fails, he lets himſelf be taken; and what is more lamentable, that unfortunate transfuge in loſing heaven, does not long enjoy the earth. For no ſooner had he entered into the bath, than the hot water diſſolving his joints, which the cold ſtill kept a little united, he expired in it. Thus that unhappy man, who, to preſerve a remains of life, was not afraid to commit a crime, reaped no advantage from it. He who profited by it was the governor's guard: for having ſeen that miſerable man depart from the lake, and run to the bath, he immediately took his place; and taking off his garments, he joined the thirty-nine, ſaying with them: I am a chriſtian.

AUGUST *has* XXXI *days.*

1 *Frid.* abſt. St. Peter in chains, gr d *white,* n M 11 n.
2 *Saturd.* abſt. of B V M, *white.*
3 12 SUNDAY after Pent. ſd *green.* M of it. Veſpers firſt of St. Dominic, com. of Sunday.
4 *Mond.* St. Dominic, C d *white.*
5 *Tueſd.* St. Mary of Nives, gr d *white.*
6 *Wedneſd.* Transfig. of our Lord, gr d *white.*
7 *Thurſd.* St. Cajetan, C d *white.*

8 *Frid.*

8 *Frid.* abſt. SS. Cyriac, &c. Ms ſd *red.* M f q 7 a.
9 *Saturd.* abſt. Invent. of St. Stephen, 1 M ſd *red.* (3 inſt.)
10 13 SUNDAY after Pent. St. Laurence, M d 2 cl *red.* In M com. and laſt goſpel of Sund. Veſpers ſecond of him, com. of Sund. and of SS. Tiburtius, &c. Ms.
11 *Mond.* of the oct. of St. Laur. ſd *red.*
12 *Tueſd.* St. Clare, V d *white.*
13 *Wedneſd.* of the octave, ſd *red.*
14 *Thurſd.* faſt, of the vigil, *purple.*
15 *Frid.* abſt. ASSUMPTION of B V M, d 1 cl *white.* M proper. Veſpers ſecond, com. of St. Hyacinth. *A plenary Indulgence and during the octave.*
16 *Saturd.* abſt. St. Hyacinth, C d *white.* f M 10 n.
17 14 SUNDAY after Pent. octave-day of St. Laurence, d *red.* In M. com. of Sund. and of Aſſump. laſt goſp. of Sund. Veſpers firſt of St. Joachim, com. of St. Laurence, of Sund. of Aſſumpt. and of St. Agapite, M.
18 *Mond.* St. Joachim, fath. of B VM, gr d *white.* (yeſterd.)
19 *Tueſd.* of the oct. of Aſſump. ſd *white.*
20 *Wedneſd.* St. Bernard, Abb C d *white.*
21 *Thurſd.* St. Jane de Chantal, wid d *white.*
22 *Frid.* abſt. octave-day of Aſſump. d *white.*
23 *Saturd.* abſt. St. Philip Benitius C d *white.*
24 15 SUNDAY after Pent. St. Bartholomew, Ap d 2 cl *red.* In M com. and laſt goſp. of Sund. Veſpers ſecond of him, com. of Sunday, and of St. Lewis. M l q 4 a.
25 *Mond.* St. Lewis, K C ſd *white.*
26 *Tueſd.* St. Zephyrin, P M *red.*
27 *Wedneſd.* St. Joſeph Calaſantius, C d *white.*

28 *Thurſd.* St. Auguſtin, B C D d *white.*
29 *Frid.* abſt. Decollat. of St. John Bapt. d *red.*
30 *Saturd.* abſt. St. Roſe of Lima, v d *white.*
31 16 SUNDAY after Pent. St. Aidan, B C d *white.* In M com. and laſt goſp. of Sund. Veſpers ſecond of St. Aidan to the little chap. and then the firſt of St. Raymund, com. of St. Aidan, of Sund. of St. Giles, and of the twelve Brethren. n M 7 m.

SO ſudden a change filled our martyrs at firſt with aſtoniſhment, then with joy and conſolation, ſeeing the loſs they had ſuffered ſo happily repaired. Thus in a battle, when the front of the army finds itſelf thinned by the fall of ſome ſoldiers, it takes care to fill thoſe ſpaces immediately, leſt the enemy ſhould enter by them, as by ſo many breaches, into the very center of it. In a word that happy ſoldier ſaw a miracle, he acknowledged the truth, he had recourſe to God, he was enrolled in the number of martyrs. Thus it was alſo that *Mathias* took the place of *Judas* the traitor; that *Paul*, who was yeſterday a perſecuter, is to-day an apoſtle. The vocation of our ſoldier, as well as that of the doctor of the Gentiles, coming directly from God, and not from men, he believed in Jeſus Chriſt, he was baptized, not by a miniſter of the church, but by faith alone; not in water, but in his own blood.

In the mean time the day appears; and as there was ſtill ſome remains of life in them, they were all thrown upon a pile, to be conſumed, and their aſhes were mixed with the waters of the river. So that all the elements contributed to their martyrdom. They firſt endured divers torments upon earth, afterwards they

they were expoſed to a freezing air, then laid upon a pile, and at laſt caſt into a river. They might with great reaſon have ſaid: we have paſſed through fire and water, and afterwards thou haſt put us in a place of refreſhment. Thoſe bleſſed ſoldiers keeping guard day and night in this province, are as ſo many towers, which ſtop the courſe of our enemies. Their holy relics were not entirely abandoned to the currant of the river; the greateſt part of that treaſure remained upon land, not in one ſingle place, but ſpread into different parts, and are the treaſure of many churches. An admirable thing! They are all in each place, they are not ſeparated even after their death. The portion which we have obtained of them is a benefit of heaven; it is for us a perpetual ſource of graces; this numerous aſſembly of martyrs, this victorious and triumphant army, this choir of Saints united to thoſe of angels, is always for Chriſtians a ready help to praiſe God. I have often ſeen you in pain to find ſome ſaint in heaven, who would become your interceſſor with God, and you have forty, who have all but one and the ſame voice, to beg thoſe graces which are neceſſary for you. In what place ſoever two or three perſons are aſſembled together in the name of the Lord, the Lord is in the midſt of them; and who can doubt of his being at preſent in the midſt of forty? Whoſoever then is in affliction, let him go to them, they will put an end to his pains. Is any one in joy, let him addreſs himſelf to our Saints, they know how to give duration to proſperity. A mother carries her vows to them for her ſon; a wife goes to aſk of them the return of her huſband, who is upon a journey; another implores their help in the ſickneſs of her huſband. Let us then go alſo to offer our prayers to them. Let

young

young people take them for their models in their conduct; they were young; let fathers wiſh to have children reſembling them; they were the happineſs of their fathers; but let mothers regulate their tenderneſs according to the example we ſhall propoſe to them; it is the mother of one of our forty martyrs.

SEPTEMBER *has* XXX *days.*

1 *Mond.* St. Raymund, C d *white.*
2 *Tueſd.* St. Stephen, K C ſd *white.*
3 *Wedneſd.* of the feria, *green.*
4 *Thurſd.* of the feria, *green.*
5 *Frid.* abſt. St. Lawrence Juſt. B C ſd *white.*
6 *Saturd.* abſt. of BVM, *white.*
7 17 SUNDAY after Pent. ſd *green.* M of it. Veſpers firſt of Nativity. M f q 9 m.
8 *Mond.* Nativity of B V M, d 2 cl *white.* Of devotion. In low M com. of St. Adrian. Veſpers ſecond, com. of St. Gorgon M.
9 *Tueſd.* of the octave, ſd *white.*
10 *Wedneſd.* St. Nicholas Tolentine, C d *white.*
11 *Thurſd.* of the octave, ſd *white.*
12 *Frid.* abſt. of the octave, ſd *white.*
13 *Saturd.* abſt. of the oct. ſd *white.*
14 18 SUNDAY after Pent. Exaltation of H. Croſs, gr d *red.* In M com. of Sund. and of oct. laſt goſp. of Sund. Veſpers ſecond, com. of octave-day, of Nicomede M.
15 *Mond.* octave-day of Nativ. d *white.* f M 1 a.
16 *Tueſd.* SS. Cornelius and Cyp. Ms, ſd *red.*
17 *Wedneſd.* faſt, Ember-day. Stigmas of St. Francis, C d *white.*

18 *Thurſd.*

18 *Thurſd.* St. Joſeph, a Cupertino, C d *white.*
19 *Frid.* faſt, Ember-day. SS. Januarius, &c. Ms, d *red.*
20 *Saturd.* faſt, Ember-day, SS. Euſtachius, &c. Ms, d *red.*
21 19 SUNDAY after Pent. St. Matthew, Ap. and Evang. d 2 cl *red.* In M com. and laſt goſp. of Sund. Veſpers ſecond, com. of Sund. of St. Thomas, and of St. Maurice, M.
22 *Mond.* St. Thomas de Villanove, B C ſd *white.* M l q 12 n.
23 *Tueſd.* St. Linus, P M ſd *red.*
24 *Wedneſd.* B V Mary of mercy, gr d *white.*
25 *Thurſd.* Holy Name of B V Mary, gr d *white,* (14 inſt.)
26 *Frid.* abſt. SS. Cyprian and Juſtina Ms *red.*
27 *Saturd.* abſt. SS. Coſmas and Damian, Ms ſd *red.*
28 20 SUNDAY after Pent. ſd *green.* M of it. Veſpers firſt of St. Michael. *A plenary Indulgence, and during the octave.*
29 *Mond.* St. Michael Arch d 2 cl *white.* Of devotion. M of it. Veſpers ſecond of it, com. of St. Jerom. n M 4 a.
30 *Tueſd.* St. Jerom, C D d *white.*

THAT admirable woman ſeeing they had loaded a carriage with the bodies of thoſe Saints, to carry them to a pile to be burned, and had left her ſon ſtill breathing, having reſiſted the cold longer than the others; becauſe they hoped that as long as he was alive he might change his opinion. She took him in her arms and laid him in the carriage upon the bodies of his companions. She did not amuſe herſelf in ſhedding tears; ſhe did not diſhonour the victory

victory of her ſon by complaints: go, my ſon, ſays ſhe, and gloriouſly finiſh the courſe with thy companions, which thou haſt ſo generouſly begun with them.—Ah, my ſon, I have but one fear for thee; and that is, leſt thou ſhouldſt come later than the reſt into the preſence of the Lord! O mother, worthy of ſuch a ſon! O ſon, worthy of ſuch a mother! Happy ſon, in having had a mother who made him ſuck piety with her milk: happy mother, in having had a ſon who correſponded ſo well with the holy education, which you beſtowed upon him! The devil aſhamed at his defeat, went to hide himſelf in the bottom of hell. He ſtormed with rage in ſeeing all his machines deſtroyed by the fidelity and conſtancy of our martyrs. Indeed, he had ſo well contrived all things, that it ſeemed his deſigns could not fail to ſucceed. The time, the place, the perſons, the horror of a winter's night, the coldeſt, and the moſt dreadful time of the year, a climate of froſt and ice, all the north-winds maſters of the air: in a word, all nature at his diſcretion. O ſacred troop, O holy brigade, O invincible batallion, O glorious company of martyrs, O ſure and faithful guardians of mankind, O charitable aſſociates of our miſeries, O deputies of human nature with God, O powerful interceſſors for chriſtians, O ſtars of the world, O flowers of the church, yes, I ſay it, intelligent flowers; flowers which ſhine among the ſtars!

O martyrs, worthy of the praiſes of all ages, the gates of paradiſe were open to you; the angels, the prophets, the patriarchs, and all the Saints, ran from all parts of heaven to be ſpectators of your triumphant entry into it. How charming was that ſight, and worthy of engaging all the bleſſed! Forty young warriers, in the bloom of their age, equal in merit,

in

in valour, and in reputation, deſpiſe life, love God more than their fathers, mothers, wives, children, and relations, glorify him in their own bodies, glorify him in his myſtical body, erect a trophy to themſelves of the ſpoils of hell, and are crowned with the own hand of Jeſus Chriſt, to whom be glory and empire now and for eternal ages. *Amen.*

OCTOBER *has* XXXI *days.*

1 *Wedneſd.* St. Remy, B C ſd *white.*
2 *Thurſd.* Holy Angel-Guardians, d *white.*
3 *Frid.* abſt. St. Thomas of Heref. B C d *white.*
4 *Saturd.* abſt. St. Francis of Aſſiſ. C d *white.*
5 21 SUNDAY after Pent. Holy Roſary of BVM, gr d *white.* In M com. of Sund. and of SS. Placide, &c. Ms, laſt goſp. of Sunday. Veſpers ſecond, com. of St. Bruno, and of Sunday.
6 *Mond.* St. Bruno, C d *white.*
7 *Tueſd.* St. Winceſlaus, M ſd *red.* (28 Sept.) M f q 3 m.
8 *Wedneſd.* St. Briget, wid d *white.*
9 *Thurſd.* SS. Denis, &c. Ms ſd *red.*
10 *Frid.* abſt. St. Paulin, B C d *white.*
11 *Saturd.* abſt. St. Francis Borgia, C ſd *white.*
12 22 SUNDAY after Pent. St. Wilfred, B C d *white.* In M com. and laſt goſp. of Sund. Veſpers firſt of St. Edward, com. of St. Wilfred.
13 *Mond.* St. Edward, K C d 2 cl *white.*
14 *Tueſd.* St. Calliſtus, P M ſd *red.*
15 *Wedneſd.* St. Tereſa, V d *white.* f M 4 m.
16 *Thurſd.* of the oct. of St. Edw. ſd *red.*
17 *Frid.* abſt. St. Hedwige, wid ſd *white.*
18 *Saturd.* abſt. St. Luke Evang. d 2 cl *white.*

19 23 SUNDAY after Pent. St. Peter Alcantara, C d *white.* In M com. of Sund. and of oct. and laſt goſp. of Sund. Veſpers ſecond of St. Peter to the little chapt. then firſt of octave-day, com. of St. Peter, and of Sunday.
20 *Mond.* octave-day of St. Edw. d *white.*
21 *Tueſd.* SS. Urſula, &c. V Ms gr d *red.*
22 *Wedneſd.* St. John Cantius, C d *white.* M l q 7 m.
23 *Thurſd.* of the feria, *green.*
24 *Frid.* abſt. of the feria, *green.*
25 *Saturd.* abſt. St. John of Beverley, B C d *white.*
26 24 SUNDAY after Pent. M on 3d Sund. after Epiph. com. of St. Evariſtus, 3d prayer *A cunctis.* Veſpers as on 3d Sund. after Epiph. with the common commem.
27 *Mond.* of the vigil, *purple.*
28 *Tueſd.* SS. Simon and Jude, Ap d 2 cl *red.* Of devotion. M proper. Veſpers ſecond, com. of ven. Bede.
29 *Wedneſd.* venerable Bede, C d *white.* n M 3 m.
30 *Thurſd.* of the feria, *green.*
31 *Frid.* faſt, of the vigil, *purple.*

The martyrdom of St. Arcadius.

THE fury of the tyrants extended with an extreme violence over all *Achaia*; the devil to favour their enterpriſe, had armed all his ſoldiers, who like ſo many ravaging wolves, fell upon the flock of Jeſus Chriſt, and made a bloody havoc of all thoſe who adored the true God. Upon the leaſt ſuſpicion they broke into houſes, and made a rigorous ſearch in them; and when they found any Chriſtians, their hatred of them was inſtantly ſignalized

lized by a crime. Many ſacrileges were committed daily; the faithful were forced to aſſiſt at ſuperſtitious ceremonies, to make libations, to conduct the victims crowned with garlands through the ſtreets, to burn incenſe before the idols, to ſing like the Bacchants, and to breathe the ſmell of the ſacrifices. By theſe means they hoped they might draw the faith from the hearts of Chriſtians, and make them renounce Jeſus Chriſt.

But during the divers combats between the miniſters of Satan and the ſoldiers of the true God, *Arcadius* ſeeing his city in a dreadful confuſion, and the Chriſtians dragged againſt their will into the temples of the falſe gods, reſolved to flee, and abandon his effects. Having therefore found a by-place in the environs of the city, he hid himſelf there, ſerving Jeſus Chriſt in watching, prayer, and all the other exerciſes of an auſtere and penitent life. His flight could not be long a ſecret; he was not ſeen at the ſacrifices; the governor ſent ſoldiers to his houſe, who ſurround it, force it open, thinking to find *Arcadius* in it, but only find a relation of his, who was come thither that day occaſionally. This man did all he could to juſtify the abſence of his relation. The ſoldiers in deſpair for not finding what they ſought, ſeized what chance had thrown into their hands. They took away that relation, whom the governor kept cloſe confined, till he ſhould diſcover where *Arcadius* was concealed. That holy man learning what paſſed, and burning with deſire of martyrdom, abandoned his dear retreat; and as he could not reſolve, either to diſſemble longer, or to ſuffer another to be ill-treated for him; he ſuddenly appeared in the city, and yielded voluntarily to the power of the governor. If it be on my account, ſays he in accoſt-

ing him, and naming himſelf, that you keep my relation in chains, reſtore him to his liberty, I come to ſhew you the place of my retreat, which he never knew, to get him enlarged, he is innocent, and to anſwer ſuch queſtions as you may aſk me. I will readily pardon him, replies the governor, the ſecret he made of your flight, but on condition you ſacrifice this evening to the gods. How dare you propoſe this to me, replied *Arcadius*, do you know the Chriſtians, or do you think the fear of death can make them fail in their duty? As if we did not know theſe words of a great Apoſtle: Jeſus Chriſt is my life, and death is a gain. Invent ſuch puniſhment as you pleaſe, hearken to nothing but your fury; obey what it ſuggeſts to you, I conſent, and you ſhall ſee, if it is eaſy to make me renounce my God.

At theſe words the governor found his bile inflamed, and the gall of a viper inſinuate itſelf into his heart, and excite a furious rage therein. He was entirely poſſeſſed with the thoughts of making the martyr ſuffer unheard of torments, and ſuch as the ſevereſt laws durſt never ordain for the greateſt criminals. Iron claws ſeemed to him too mild, leaden plummets, in his opinion, did but fluſh the ſkin; he deigned not even to look upon the rack, and numberleſs ſtrokes of a ſtick would not ſatisfy his fury. The idea he formed of ſome extraordinary puniſhment, made him neglect thoſe he had uſed till then. At laſt he thinks he has found it, and, ſenſeleſs man as he was, he imagined God muſt yield to him. He then orders his executioners to ſeize the ſaint, and only preſcribed them to deal ſo with him, that the greatneſs of the torments may make him wiſh for death, without obtaining it till he has long deſired it. Let him continually expect it, cried that furious man, without

without its coming; that ſtill alive he may ſee his body like the trunk of a tree, whoſe branches are lopt off. Let all the parts of his body be cut off one after another, and the whole aſſemblage broken and ſeparated. Begin with the joints of the fingers, then cut the hands from the arms, the arms from the ſhoulders, and the ſhoulders from the body. In like manner begin with the toes, and proceed to the feet, then to the legs, to the knees, to the thighs; and when you are there, take the thighs from the hips; but let all theſe operations be done ſlowly. Make the pain continue the longeſt you can, that the miſerable man may learn, what it is to abandon the gods of his fathers, to follow a ſtrange and unknown God.

NOVEMBER *has* XXX *days.*

1 *Saturd.* ALL SAINTS, d 1 cl *white.* M proper. Veſpers ſecond, com. of Sund. as on the 4th after Epiph.

2 25 SUNDAY after Pent. ſd *white.* In M com. oct. Veſpers, firſt of St. Winefred, com. of Sund. and of the oct. After *Benedicamus Domino*, ſay Veſpers of the dead, d *black. A plenary Indulgence, and the octave.*

3 *Mond.* The Commem. of all the faithful departed, d *black.* St. Winifred, V M d. Therefore it is a holy and pious thought to pray for the dead, that they may be looſed from their ſins. 2 *Mach.* xii. 46. St. *Paul* prayed for *Oneſiphorus* after his death, ſaying: may the Lord grant he may find mercy from the Lord in that day. 2 *Tim.* 1. 18.

4 *Tueſd.* St. Charles, B C d *white.*

5 *Wedneſd.* of the octave, ſd *white.* M f q 12 n.
6 *Thurſd.* of the oct. ſd *white.* Term begins.
7 *Frid.* abſt. of the octave, ſd *white.*
8 *Saturd.* abſt. octave-day of all Saints, d *white.*
9 26 SUNDAY after Pent. Dedication of our Saviour's church, d *white.* In M com. of Sund. as on 5th after Epiph. and of St. Theodore, laſt goſp. of Sund. Veſpers ſecond of Dedicat. com. of Sund. of St. Andrew, and of SS. Triphon, &c. Ms.
10 *Mond.* St. Andrew Avellin, C ſd *white.*
11 *Tueſd.* St. Martin, B C d *white.*
12 *Wedneſd.* St. Martin, P M ſd *red.*
13 *Thurſd.* St. Didace, C ſd *white.* f M 6 a.
14 *Frid.* abſt. St. Erconwald, B C d *white.*
15 *Saturd.* abſt. St. Gertrude, V d *white.*
16 27 SUNDAY after Pent. St. Edmund, B C d *white.* In M com. of Sund. as on 6th after Epiph. laſt goſp. of Sund. Veſpers ſecond of St. Edm. to the little chapt. then firſt of St. Hugh, com of St. Edmund, and of Sunday.
17 *Mond.* St. Hugh, B C d *white.*
18 *Tueſd.* Dedicat. of Apoſt. church, d *white.*
19 *Wedneſd.* St. Elizabeth, wid. d *white.*
20 *Thurſd.* St. Edmund, K M gr d *red.* M l q 2 a.
21 *Frid.* abſt. Preſentation of B V M, gr d *white.*
22 *Saturd.* abſt. St. Cecily, V M d *red.*
23 28 and laſt SUNDAY after Pent. ſd *green.* In M com. St. Felicitas. Veſpers firſt of St. John, com. of 24th Sund. and of St. Chriſogon, M.
24 *Mond.* St. John a Cruce, C d *white.*
25 *Tueſd.* St. Catharine, V M d *red.*
26 *Wedneſd.* St. Felix of Valois, C d *white.*
27 *Thurſd.* St. Gregory Thaum. B C ſd *white.* n M 6 a.

28 *Frid.*

28 *Frid.* abſt. St. Clement, P M ſd *red.* (23 inſt.) Term ends.
29 *Saturd.* abſt. of the vigil of St. And. *purple.*
30 1 SUNDAY of ADVENT, ſd *purple.* M proper. Veſpers firſt of St. Andrew, com. of Sunday.

THE executioners obeying theſe cruel orders, took *Arcadius* and led him to the place where many ſuch victims as he had been ſlain. A dear place, and ardently deſired by thoſe who ſigh for eternal life. *Arcadius* arriving there, lift up his eyes to heaven, prayed, and received ſtrength from his prayer.—He preſented his neck to the executioners, thinking the governour would have been content with his death; but they ordered him to give his hands, which he did. And whilſt they cut them in pieces, he ſaid: O Lord, thy hands formed me, give me underſtanding: and he praiſed God continually as long as his puniſhment laſted. The governor forgetting to order his tongue to be cut out, he employed it conſtantly in confeſſing one God, in declaring that idols were nothing, and proclaiming Jeſus Chriſt the conqueror of tyrants. After they had diſmembered him above, they made him lie down upon his back; and in that poſture, he began to glorify God in ſtill a higher tone of voice. It was the ſight of heaven which increaſed his ſtrength. He then joyfully gave his feet, his legs, his thighs: they were ſeparated immediately, and the executioners by their cruel art were dexterous in diſengaging the hips from the belly. Then it was that the admirable conſtancy of the martyr drew tears from the eyes of his own executioners, who could not refrain from confeſſing, that ſo great a patience could only be the gift of heaven.

After ſo many different martyrdoms, as there had been ſeparations made in the body of *Arcadius*, what remained was no more than a trunk, which ſwam in blood. The Saint was not the more moved thereby, his ſoul always calm did not yet quit the body, which was only half of what it had been, and which ought no longer to be called a body. He ſaw before him his own members ſcattered about, he looks upon them as parts of himſelf, but unprofitable and troubleſome, of which he makes the funerals; however he offers them to God one after another, and begs a crown for each of them in particular. Happy members, ſays he to them, that have had the happineſs to ſerve your God, you never were ſo dear to me, when you were united to my body, as you are now that you are cut off. It is for our advantage that we are ſeparated now, that we may be united again in glory; and of mortal members as you were, you may one day be made glorious and immortal. You are at preſent the members of Jeſus Chriſt, and I at preſent truly belong to Jeſus Chriſt, which I have always deſired with an extreme ardour. And you, added he, who are the ſpectators of ſo bloody a tragedy, learn that theſe torments, which ſeem ſo horrible to you, are nothing to ſuch as duly conſider the bleſſed immortality. Believe a man that takes no longer a ſhare in life, that your gods are not gods; renounce their impious and vain worſhip, and acknowledge at length that there is no other God, but he who comforts and ſupports me in the condition you behold me. To die for him, is to live; and to ſuffer for him, is to be in delights. The love we bear him never decays, never cauſes diſguſt, will never ſuffer a diminution. As a recompence for the little I endure for him, I am going to receive an immortal crown, and which will

unite

unite me for ever to him. In ſaying this he mildly expired on the twelfth of January. The idolators could not refuſe their admiration of ſuch inimitable conſtancy of this glorious martyr, and the chriſtians found themſelves ſtill more diſpoſed thereby to ſhed their blood for Jeſus Chriſt. They gathered up his relics, and joining all together, they incloſed them in the ſame tomb, praiſing Chriſt the Lord in the martyr, who gives to athlets the power to overcome all torments, to whom is honour and glory for ever. *Amen.*

DECEMBER *has* XXXI *days.*

1 *Mond.* St. Andrew Ap d 2 cl *red.* In M com. of feria. Veſpers ſecond, com. of St. Bibian, and of the feria,
2 *Tueſd.* St. Bibian, VM ſd *red.*
3 *Wedneſd.* faſt. St. Francis Xav. C d *white.*
4 *Thurſd.* St. Peter Chryſologus, BCD d *white.*
5 *Frid.* faſt. St. Birin, BC d *white.* M fq 9 n.
6 *Saturd.* abſt. St. Nicholas, BC d *white.*
7 2 SUNDAY of Advent, ſd *purple.* M proper. Veſpers firſt of the Concept. com. of Sunday.
8 *Mond.* Conception of BVM, d 2 cl *white.* of devotion. In M com. feria. Veſpers ſecond, com. of St. Ambroſe, and of the feria.
9 *Tueſd.* St. Ambroſe, BCD d *white.* (7 inſt.)
10 *Wedneſd.* faſt. of the octave, ſd *white.*
11 *Thurſd.* St. Damaſus, PC ſd *white.*
12 *Frid.* faſt, of the octave, ſd *white.*
13 *Saturd.* abſt. St. Lucy, VM d *red.* f M 6 m.
14 3 SUNDAY of Advent, ſd *purple.* In M com. oct. Veſpers firſt of octave-day, com. of Sunday.
15 *Mond.* octave-day of concept, d *white.*
16 *Thurſd.* St. Euſebius, BM ſd *red.* 17 *Thurſd.*

17 *Wedneſd.* faſt. Ember-day, of it, *purple.*
18 *Thurſd.* of the feria, *purple.*
19 *Frid.* faſt. Ember-day, of it, *purple.* M l q 10 n.
20 *Saturd.* faſt. Ember-day, of it, *purple.*
21 4 SUNDAY of Advent, ſd *purple.* M proper. Veſpers firſt of St. Thomas, cum. of Sunday. Anth. O Oriens.
22 *Mond.* St. Thomas, Ap d 2 cl. *red.* (yeſterd.) In M com. feria. Veſpers ſecond, com. feria. Anth. *O Rex.*
23 *Tueſd.* of the feria, *purple.*
24 *Wedneſd.* faſt. of the vigil, *purple.*
25 *Thurſd.* NATIVITY of our LORD, d 1 cl *white.* In M pref. and commun. proper, St. John's goſp. is ſaid at the end of 1. and 2. M, goſp. of Epiph. at the end of 3. Veſpers ſecond, com. of St. Stephen. *A plenary Indulgence, and till the Epiphany incluſive.*
26 *Frid.* abſt. St. Stephen, 1 M d 2 cl *red.* Of devotion. In M com. Nativ. Veſpers as on Nativ. to little chapt. then of St. Stephen, com. St. John, and Nativ.
27 *Saturd.* abſt. St. John, Ap and Evang. d 2 cl *white.* Of devotion. In M com. Nativ. and St. Stephen. Veſpers as on Nativ. to little chapt. then of St. John, com. of H. Innocents, of Nativ. and of St. Stephen. n M 11 m.
28 SUNDAY *(vacant)* H. Innocents, d 2 cl *purple.* In M. com. Nativ. of St. Steph. and of St. John. Veſpers as on Nativ. to little chapt. then firſt of St. Thomas, com. of H. Innocents, and of Nativ.
29 *Mond* St. Thomas BM d 1 cl *red.* Of devotion. In M com. Nativ. Veſpers as on Nativ. to little chapt. then ſecond of St. Thomas, com. of Sund. within oct. and of Nativ.

30 *Tueſd.*

30 *Tueſd.* of Sunday within the octave, ſd *white.* I. M com. of 5 oct. Veſpers as on Nativ. to little chapt. then firſt of St. Sylveſter, com of Sund. and 5 oct.

31 *Wedneſd.* St. Sylveſter, PM d *white.*

Next year 1789, Eaſter-day will be 12 of April.

Miſericordias tuas, Domine, cantabo.

The commemm of St. William Abb. C June 24.

Anth. I will liken him to the wiſe man, who built his houſe upon a rock.

V. The Lord loved him, and adorned him.

R. He cloathed him with a robe of glory.

Ant. Similabo eum viro ſapienti, qui ædificavit domum ſuam ſupra petram.

V. Amavit eum Dominus, & ornavit eum.

R. Stolam gloriæ induit eum.

The Prayer.

O God, who haſt given to our infirmity an example and a help in thy Saints, to advance in the way of our ſalvation, grant us ſo to venerate the merits of the bleſſed abbot William, that we may obtain his interceſſion, and purſue his way of life. Thro' our Lord, &c.

Books lately publiſhed and ſold by J. Marmaduke, *Bookſeller in Great Wild-ſtreet Lincoln's-inn-fields.*

The life of the ſervant of God *Benedict Joſeph Labre*, who died at Rome, 1783. in the odour of ſanctity, written by J. B. Alegiani, advocate in the cauſe of his beatification, and tranſlated from the third

third edition of the *French*, printed at *Rome*, with the privilege of the Pope, with a funeral Elogy, by the Vicar of *Amette*, and a neat copper-plate of his effegy, *price only* 1s.

N.B. This is the only authentic Edition of his life, as is clearly evinced by the privilege of the Pope, and contains all the material circumſtances of his whole life, without being enlarged with unneceſſary quotations.

The Garden of the Soul, a new Edition, printed with a new and large letter, on good paper, price 1s. 9d.

The ſmall Daily Companion, in this new Edition are inſerted the Nicene Creed, the St. John's goſpel, &c. printed with a neat letter, on good paper, *price plain bound* 9d. in red, or calf 1s.

The Evening Office of the Church, with the new Offices, the *Te Deum*, &c. in Latin and Engliſh, *price* 3s. 6d.

The Office, Maſſes, and Burial-ſervice, for the Dead, in Latin and Engliſh, *price* 1s. 6d.

Confidence in the mercy of God, for the conſolation of thoſe that are diſcouraged by fear; and on the falſe happineſs of worldly people, and the true happineſs of a chriſtian life, by J. J. *Languet*, Biſhop of *Soiſſons*, and faithfully done into Engliſh, *price* 3s.

F. Thomas's ſufferings of Chriſt in fifty two articles, with moſt devout meditations, in 3 vols. *price* 9s.

II AP 66

A collection of Catholic Sermons, by the learned biſhops *Ellis* and Gifford, and other eminent Divines, preached before K. James II. in 2 vols. 8vo. *price* 10s.

Devout and inſtructive reflections on the Lord's prayer, with penitent ſentiments for having recited it ill; and a devout prayer in time of temptation by F. *Cheminais*, *price* 1s.